that which all material things are in their essence
and we may arrive even at the power of transmuta-
tion which would give the greatest possible control
of material Nature. Thus the knowledge of
distinctions arrives at its greatest truth and effective
use when we arrive at the deeper knowledge of that.
which reconciles distinctions in the unity behind
all variations. That deeper knowledge does not
deprive the other and more superficial of effecdvity
nor convict it of vanity. We cannot conclude-
from our ultimate material discovery that there is.
no original substance or Matter, only energy-
manifesting substance or manifesting as substance,.
—that diamond and pearl are non-existent, unreal,
only true to the illusion of our senses of perception
and action, that the one substance, energy or
motion is the sole eternal truth and that therefore-
the best or only rational use of our science would
be to dissolve diamond and pearl and everything-
else that we can dissolve into this one eternal and.
original reality and get done with their forms and
properties for ever. There is an essentiality of
things, a commonalty of things, an individuality of
things; the commonalty and individuality are true-

and eternal powers of the essentiality: that
transcends them both, but the three together and.
not one by itself are the eternal terms of existence..

This truth which we can see, though with
difficulty and under considerable restrictions, even
in the material world where the subtler and higher
powers of being have to be excluded from our